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discussion and in making the interviews standard in character. In every formal interview I had the assistance of a native English-speaking Bulgarian with a village background to ask the questions in a way the peasant could grasp. I took all the notes since I could understand the responses, writing while the assistant was asking the next question. In many cases I made notes only after the end of the interview. In seeking interviewees I followed the practice of going to those whom observation and village opinion pointed out as knowing most about the particular subject. In getting information about organizations[3] I interviewed at least two officers and at least one-half of the members, guiding myself by a membership list obtained for each organization. The survey of family groups included thirty homes chosen with respect to size, economic status, and location in the village. A careful reading of the study has doubtless shown to what a great extent information has been drawn from all elements in the population.

d. *Printed sources and official records*: With the exception of some of the material contained in the earlier chapters nothing especially pertinent to Dragalevtsy could be obtained from printed sources. Any generalizations about other villages or Bulgaria as a whole had to be tried out in the village before they were accepted as applicable. For instance, ethnological works of forty years ago mentioned Dragalevtsy but their evidence could not be accepted as of current significance without an investigation to see if the old conditions still held. Official records in the *Obshtina* and in the Central Bureau of Statistics proved of considerable help in specific sections, though this information was limited in character.

e. *Rechecking data*: Any divergent answers were always checked with reliable informants in order to see which answer was more representative of the village as a whole. Personal observation and tentative conclusions were constantly checked with the *intelligentsia* and villagers capable of "sizing up" the situation.

[3] The following examples of patterned relationships were studied in detail: Merchants Association, buyer-seller groups, Insurance Association, cornhoeing groups, Agricultural Zadruga, Animal Husbandry (dairy Cooperative), artisan groups, four merchant groups, neighborhoods, threshing ring, spinning and carding groups, woodcutting groups, children's play groups, young people's *sedenki*, women's gossiping groups, men's tavern cliques, *vecherinki*, Younak Sports Association, *Chitalishte*, the teacher group, adult folk school, christening groups, wedding groups, mourning groups, Association for the Orthodox Christianization of Youth, Temperance Association, Village Council, School Board, Church Board, Red Cross Association, Village Court, Union for the Protection of Children, Association of the Medal for Valor.

For fuller discussion of these see the author's Ph.D. dissertation, "The Sociology of a Bulgarian *Shopski* Village," Cornell University, 1938.

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A 342 343 When stables are not present, man and animals may live together in the same one-room house; occasionally a breast-high fence serves as a separation. Even in a one-room house there is a separate entrance for the animals. Occasionally stables are made of wood. I was unable to find more information on them, but it would appear that horses are more frequently kept in a stable on the ground floor than in a separate building. Sheds for storage are better made than the stables and rest on stone foundations to permit circulation of air (Nopcsa, 1925: 22). In northern Albania there are no separate houses for hay.

A 342 226 [824] Buildings Outside the Village. Cone-like huts (kačor) are used as temporary buildings by fishermen in the swampy regions of the coast. They are made of rough branches that interlock at the top. They are 2 meters in diameter and 2.5-3 meters high, covered with reeds which make them waterproof (Nopcsa, 1925: 8).

A 342 [84] In the plains near Scutari, one finds semi-subterranean buildings. A deep excavation, 8 by 3 by .30 meters is made; on the long sides a wall 40 centimeters high of dry masonry is built up and on the short sides a wall 2 meters high. The gabled roof is of straw, and earth is built up until it touches the eaves. Grass soon begins to grow over the roof and it is not easily recognizable. The door is on the gabled side, the fireplace opposite it. This structure is A [233] used by shepherds and their cattle in winter. Similar buildings are found in Wallachia (fig. 63) (Nopcsa, 1925: 9).

A 343 In the barren mountains of northern Albania one finds storage houses built against the slope of a hill. Only a side wall and a front wall are erected. Horizontal beams are laid over this, then wooden boards, and lastly earth. Here one also finds dairy huts made of masonry, rarely of wood, resembling the simple one-unit house. They are meant for summer use and are erected on the sunny slopes. Each one has an enclosure in which the sheep are kept at night. The enclosure is irregular in shape and the fence is of wicker or of stone.

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B 342 [127] Data on the Bulgarian farm houses have been derived mainly from the works of J. F. Gellert on Central Bulgaria (1937) and East Bulgaria (1934). Cvijić, in his work La Péninsule Balkanique, deals but briefly with Bulgaria, commenting that his Mixed type predominates and that one finds "une mélange extraordinaire de formes d'ancienne maisons" (Cvijić, 1918: 251).

B 131 Central Bulgaria is the region extending from the Ihtimanska Sredna Gora to the *Tundža River* in the east; the northern boundary includes the southern slopes of the Balkan Mountains, and in the south it terminates at the Rhodopes. It includes mountainous regions B [133] in the north and the lowlands of the Marica River. East Bulgaria